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By G. M. — M..... B..... C.....N.

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INTRODUCTION.

THE AUTHOR seeing, with anxious concern, the present bloody contest, and having, along with many others of this and former ages, a respect for prophecy, as it is given us in divine revelation, as well in regard to worldly and political, as to eternal salvation; and being called on by those in power, to exercise ourselves in worship and meditation on that day, he thought it a duty incumbent on him to deliver his sentiments to his friends, as, under God, they might tend to their comfort in this time of visitation and trouble.

PSALM LXXVI. 12.

"HE SHALL CUT OFF THE SPIRIT OF PRINCES: HE IS TERRIBLE TO THE KINGS OF THE EARTH."

BEFORE I proceed to the discussion of this subject, it is necessary to premise two things; first, if any person expects to hear me speak sedition, or any thing tending to lessen the esteem of our king in their minds, they are grossly mistaken, for what I shall advance, in prosecuting this subject, shall be positively and strictly true. Now truth cannot be sedition; and it is a known truth, that, according to the law of England, the king can do no wrong; therefore, as he can do no evil, no evil can be imputed to him. Secondly, it is necessary that you should divest yourselves of every prejudice, and listen to truth without any bias. You have long been accustomed to think, that certain cramped rules of education were necessary to enable persons to speak from scripture; this is a prejudice fostered by priests, and is part of their craft. To prevail on men to part with their prejudices, either of education or of custom, is a very hard task indeed; and some have said, it is impos-

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sible;

sible; but without this, true knowledge is unattainable. To this cause, and this alone, may we attribute the ignorance of the world, and the consequent evils of such ignorance, whereby men are blinded to their true interests and happiness, and multitudes of calamities and sorrows continue without almost any hope of remedy. Having premised these things, I shall proceed, hoping that you have laid them down for a few minutes, and knowing that you can take them up again if you find yourselves rivetted to them; this is a psalm or song of Asaph, in which he seems to know, and foretel, for the happiness of God's people; what he will do for them in the latter days, for such things have been but partially done yet in any former deliverance. Verse 1. "In Judah is God known; his name is great in Israel." Intimating, that among his people alone he is known by his working; among those who fear him not, and know him not, he is not known nor discovered by his works, however great and wonderful. Ver. 2. "In Salem also is his tabernacle, and his dwelling place in Zion." By the word Salem is to be understood peace; his tabernacle is in peace. How true this is will be readily observed by every one of you; for God delighteth not in war; when he smiteth with the sword, it may be said, that he hath withdrawn his peculiar presence, and taken away his tabernacle; yea, how rational is it to the meanest capacity, when man is filled with thoughts of blood, and meditating systematic plans for the murder of his fellow men, is he fit for the service of God, or entering the tabernacle of him who is good unto all, and whose universal benevolence is experienced by the meanest worm? By his dwelling place being in Zion, must not be understood to be a certain town or place in the world: No, Zion is his church, and that is universal among all his creatures throughout the world; every Christian's soul is a dwelling place for God, that hath been the happy experience of all his people since the beginning. Ver. 3. "There brake he the arrows of the bow, the shield, and the sword, and the battle." In this verse the prophet is shewing, by very strong and expressive language, that where God placeth his tabernacle of peace, and taketh up his dwelling, he will protect from war and violence; and in the full persuasion of this, he breaketh out in praise and thanksgiving in verse 4th. "Thou art more glorious and excellent than the mountains of prey." As if he had said, thy peace is more glorious than mountains of the spoil of nations. What is the conquering of kingdoms, and the acquisition of all their riches, to the peace of God, and his dwelling among us? Again, the prophet, contemplating the stability of God's work, that he will perform for his people in the latter days, verse 5th, sayeth, "The stout hearted are spoiled." That is, those who are hard hearted, and who delight in war, are spoiled of their delight. "They have slept their sleep." That is, they have been forced into a lethargy far from their inclination, and are forced to continue; for though they awake, and try to stir up new scenes of mischief, the prophet sayeth, "None of the men of might have found their hands." That the hands of these mighty men are the people there cannot remain a doubt; now, the reason why they found not their hands is, the Lord

Lord will put in the people a spirit abhorrent of war, delighting in peace, and the arts thereof. Ver. 6. "At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep." Here we see, it is at the rebuke of God, that war is to cease; he hath long suffered it to depopulate the earth; he hath left us to be scourged by the restless hands of those men who are called mighty, but who are only mighty by their crimes; but at his rebuke they are cast into a dead sleep, with all their instruments. Sleep, in scripture, is often used as another word for death; and here I think it may be applied in that sense, as it is called a dead sleep; now, taking it in this view, it is more pleasant still; at the rebuke of the God of Jacob the instruments of war shall die, and be forgotten, as in the case of death; how glorious a prospect is this. The prophet seems to be fully impressed with the glory and grandeur of this work. Ver. 7. "Thou, even thou, art to be feared, and who may stand in thy sight when once thou art angry?" We have long been made to fear the creature, because of his power of doing mischief; but here we are taught that relying on God, and fearing him alone, who alone is worthy to be feared, we shall be delivered in his good time, when he shall arise to rebuke the wicked. Ver. 8, 9. "Thou didst cause judgment to be heard from heaven; the earth feared, and was still; When God arose to judgment, to save all the meek of the earth." Here this work is marked with a more than common emphasis; he is said to cause his judgment to be heard from heaven; the earth, hearing the good news, with fear and reverence, was still. This work of judgment, which God is to work, in order to save all the meek upon earth, shall be seen so much to be the work of God, that the earth has only to be still, and see what God is doing for them; so easy shall it be accomplished for them. Ver. 10. "Surely the wrath of man shalt praise thee; the remainder of wrath shalt thou restrain." Here the prophet seems to me to shew that, by wrath and war, man is to accomplish the work here spoken of, but God is to set bounds to it, and make it a short work, considering the greatness of the good to be acquired by it. Ver. 11. "Vow and pay unto the Lord your God; let all that be round about him bring presents unto him, that ought to be feared." In this verse the prophet again exhorts the people to continue steadfast in the service of God, and to fear him alone, seeing he hath all power, and is willing as well as able to bring about their salvation, both spiritual and temporal; and viewing it as already done, in verse 12, which I mean more particularly to speak from at present, he concludes his prophetic song, by saying, "He shall cut off the spirit of princes; he is terrible to the kings of the earth." In treating upon this verse I shall enquire, 1st. Who these are that are called princes? 2d. How God shall cut off their spirits, and by what means? 3d. How God is terrible to the kings of the earth, and for what? And sum up the whole with a few reflections by way of improvement of what may be said. First, then, they are princes who are the sons of kings. Secondly, They are called princes, who are descended from kings, although not their immediate sons. Thirdly, There are many who are created princes; to use the phrase of kings. Fourthly, They are all princes, who are titled dukes, marquises, viscounts, earls,

and barons, Fifthly, All ministers of state, generals of armies, judges, and governors. I suppose none will doubt that the three first casts here mentioned come under the appellation of princes in my text; as to the fourth and fifth casts, in my opinion, they are equally included, as power and title, real or nominal, hath ever been the mark whereby these men have been distinguished from others; both in holy writ and among men they are called peers; even among us now, to be one's peer, is to be his equal; that is, they are equal even to the king's sons, or the greatest under the king; in scripture these latter casts are, in some places, said to be set among princes; in others, they are positively called princes; "ye are called gods, but you shall die as men;" that is, you have the title of lords, judges, or princes, which bears the same meaning among the Jews and eastern nations; those, who among the Jews, were appointed senators in their Sanhedrim, commanders of their armies, or judges in judicial cases, were stiled princes. Sixthly. They are called princes, in scripture, who have great riches, though they be not vested with any power, but over their own family, nor with any title but what they received from their servants, as in the case of Abraham and Job. Seventhly, Prince and priest, in some instances in scripture, are synonymous terms; in antient times they were called princes in some eastern countries, and in some countries the office of priest and prince was combined in the same person. In Europe we have many of these spiritual princes, who are peers; and who, like the other peers, have their signs of royalty and principship; and who also have a power very great over men. Thus I have shewn who these are who are here called princes.

I shall now proceed, in the second place, to shew how God shall cut off their spirits, and by what means; first, he will cut off their spirits, by taking away their power and dominion, whereby they have tyrannized over all the poor and the meek upon earth; for how can God save all the meek upon earth, and deliver them from tyranny and oppression, temporal or spiritual, otherwise? By them the men, who are the image of God, are reduced to a state no better than the brutes: by their present and past power they are enabled to burden and oppress, to buy and sell, mens' bodies as their property; even their souls are not left free, but they must frame their creeds, and constrain their consciences as they shall see meet, and compel them to think agreeably to their acts of council. By this, truth, which God delighteth in, is debarred and persecuted from among men; because truth, reason, and knowledge, might tend, if cultivated, to shew man his dignity and their deformity. How could enlightened man delight in those who are monsters in every sense of the word; who would be worshipped as gods, loved as good, and praised as great; how could he worship him who, by his crimes, in wicked wars, or by illegal laws, had plundered him of his property, robbed him of his sons or brethren, and had got them killed on the embattled plain; who had made him mourn as a father, or filled him with pungent grief as a relation to the widows and orphans, whom he, by his wickedness, had made such; how could he love him as

good,

good who had only excelled in being evil to him and to all ; or praise him as great, who had only been great for his crimes?

Secondly. He will cut off their titles, for which they receive a kind of divine worship and adoration from mankind. Though God has long winked at this, yet he hath declared himself its enemy in various parts of revelation. Job was fully persuaded of this, though an early member of his church.—Job. xxxii. 21, 22. “ Let me not, “ I pray you, accept any man’s person, neither let me give flattering titles unto man ; For I know not to give flattering titles: from “ so doing my Maker would soon take me away.” But for Christians to presume to receive or give such titles, it is still worse ; our Lord commanded his disciples to call no man master ; for one is your master, even Christ. It was only the heathen Gentiles, he said, who had lords among them ; but it was commanded not to be so among Christians, for they were brethren. In Europe all pretend to be Christians ; those who give, and those who receive titles ; and these are not flattering titles merely, but they are blasphemous titles. We have our lords, spiritual and temporal—the language of every nation has been tortured to furnish appellations of the most hyperbolical panegyric, to gratify their unbounded vanity, and glut their insatiable avarice of praise ; even the hallowed epithets and ceremonies of religious adoration have been impiously pressed into the service of indiscriminate flattery ; and the princes and nobles of the earth have not scrupled to encroach upon the majesty of heaven. It is more than ridicule ; it is contempt and indignation that history produces in the mind of the astonished reader, when she unfolds the genuine character of these most sacred, most reverend, most Christian, most noble, most puissant, high and mighty, sovereigns and rulers of the globe ; they assume to themselves the whole titles and attributes of Jehovah : One is stiled Holiness, another Reverend ; one Gracious, another Sublime Highness ; one High Mightiness, another High and Mighty Lord. Are these names befitting man ; sinful, weak, polluted man ? No ; neither are they men that receive them. In Scripture they are figured as monsters, serpents, and reptiles, who are the destroyers of men ; in general they are possessed of nothing to make them remarkable but their wickedness and folly, by a long habit of living above the cognisance of laws, either social or religious ; they now are come to that length of perfection in iniquity, that to be religious is unpolite ; and to be strictly moral, is extraordinarily vulgar and unfashionable ; they are known to be, from fact and experience, the hot bed of idleness, luxury, and immorality.—Happy for Society if these baneful qualities could be confined to the order of princes. Some years ago there was a toast in vogue among them to this purpose. “ May elegant vice prevail over dull virtue.” Perhaps it is still in repute, for one of their advocates very feelingly laments the loss of “ that sensibility which ennobled whatever it touched ; and under which vice lost half its evil, by losing all its grossness.” Thus they pollute the manners as well as destroy the outward happiness of mankind ; the sum of misery produced by their pride, revenge, ignorance, and ambition, exceeds

ceeds the utmost stretch of human calculation. The unfeeling, systematic devastation of the human race, which this class of beings has unremittingly and unrelentingly pursued, is almost incredible, even to those who read with astonishment the undeniable evidence of facts, which compose the bulk of ancient and modern history. Such are the titled race to whom nations bow the knee, or pay an idolatrous and servile reverence. I will now ask you, my brethren, viewing this to be the case, is it not absolutely necessary to cut off *such* of the titled race as have been guilty of these atrocities, before that temporal deliverance, which God hath promised his people, can be effected; and light, liberty, and religion flourish in the world? yea, it is indispensibly necessary that they should lose both their power and titles.

Thirdly, He will cut off their riches. This is likewise necessary; for it is their great revenues that create them their great number of flatterers, which even makes them worse than they would be, and find them creatures to do their worst and most wicked services.

Fourthly, He will cut off their lives; for they being hardened far above all admonition, will go on to contend with God's people; which he will deliver, till it end in their destruction. This he hath decreed, that his people might be delivered from their thralldom, both temporal and spiritual; and from their vicious example; whereby they damned thousands. This case seems to be clearly pointed at in the 107th Psalm, ver. 40, 41, 42. "He poureth contempt upon princes, and causeth them to wander in the wilderness, where there is no way; Yet setteth he the poor on high from affliction, and maketh him families like a flock. The righteous shall see it, and rejoice; and all iniquity shall stop her mouth." This is a striking figure of what shall happen when he shall cut off the spirits of princes; those who under them and before them did great wickedness, shall then be ashamed, and do so no more. The poor here are said to be set on high; high indeed will they think themselves when they assume their just rank in society, and are freed from the base contumely that is thrown upon them by these monsters; they were robbed, murdered, and enslaved; and when they spake of rights, or humbly petitioned, or implored a small relief, they were addressed in the language of a certain author. "Depart, ye wretches, ye swinish multitude, ye riff raff, ye scum of the earth; ye are guilty of that epitome of all the crimes of the decalogue, ye are convicted of poverty: what rights can ye pretend to, who have not a penny in your pockets? Away to your dismal habitations, and your scanty fare; go work, and be contented." It is said here, after setting him on high from affliction, the Lord is to make him families like a flock, to be delivered from affliction; of which war is one of the greatest. To live in peace: security and prosperity are greatly conducive to the procreation of men. Likewise, in the 19th chapter of the Apocalypse, verse 17, in the vision of the fall of the Great Whore, to which the princes have attached themselves, and from whom many of them receive their power, there is a call given to the fowls of heaven to gather themselves unto the supper of the great God, that they may eat the flesh of kings, and the

the flesh of captains, and the flesh of mighty men, and the flesh of horses, and them that sit on them, and the flesh of all men, both free and bond: That is, of all those who shall support them, whether forced or otherwise, who may be in their armies; for the struggle for a time will be great. Having shewn how God will cut off the spirits of princes, and for what, I shall next proceed to shew by what means he will cut them off: First then, on this head; in this, as in all other of God's providential works for his people, he hath his preparative means; he maketh the wrath of man to praise him, and the rest doth he restrain. Since the beginning of the brigands, or licensed robbers, they have been going on, filling up their cup of iniquity, waxing worse and worse. Some may think I here exaggerate the case; but let them think again; when men were in a state of barbarism, both princes and people, there was more excuse for them; but now, and long since, they act no better; whereas they are taught to disclaim all these wicked works of darkness, whereby they err, both from the dictates of natural and revealed religion, which they all know, though they would not practise their knowledge; by this conduct they have been preparing for that time when God would give a second means, and that is knowledge. This is the greatest evil that could come against them; by darkness and ignorance they knew they reigned, and by its continuation alone they were secure; but, for the happiness of the world, a light shall arise in all countries, both political and religious; and in several countries it hath arisen already, and its consequences are seen in the destruction of princes, spiritual and temporal. This knowledge, when it reaches man, will astonish him; he will see himself in his true state as he is, and will know what he should be; and man, when he knows what freedom is, cannot but will it, and he who gave the will, will also give the power to attain it; therefore the third means come now under our consideration; and that is, the slaves whom they oppressed now come to know that they are men, and ought to be free men; when they look back on themselves and their fathers, and how they and their fathers have been used, they are astonished at their own folly, in being the dupes of impudent, weak things, like themselves, and of vile impostors, who rivetted their chains with the hammer of what they called religion, but which they now discover to be imposition, irreligion, and sorcery. Now, though slaves, they are no longer dupes, they demand their rights; these, with a haughty tone as usual, are denied, together with threats, that if they speak of civil rights they shall be hanged for treason, or be banished by a favour, as seditious; or if they doubt the sorcery established by law for religion, and speak of reform, they shall be burned for witchcraft; or buried in a bastile, as Atheists, at the mercy of merciless priests. However, the people being determined to live free or die, conceiving it as disgraceful to the image of God otherwise to hold life, they discard both priest and prince, and regard no longer the mandates of titled robbers, nor the bulls of impostors; and now commences the struggle, which, for a time, will be very severe, yea, it will create such distress among nations, as the like never was since the beginning of time; and the reason

is obvious---if all were enlightened there would be no struggle at all; but there will be a very great number who cannot, placed as they are, receive any instruction, and a great number who will not receive instruction, because they have an interest in being blind, receiving not only bread but great riches from them; besides, being possessed of almost all the riches of the earth, they will be enabled to hire the careless, the profligate, and the wicked every where into their service: this will be the cause of so great a struggle; but interest will be overcome by principle, for God will inspire them, and they shall not feel even great distress, so that they attain their end. Thus they, though they do not all know it, are the armies of the living God, to bring about that glorious deliverance, and establish that mighty kingdom, even the kingdom of God and of his Christ. The Psalmist, (Ps. cx.) alluding to the conquest of Christ over his enemies, ver. 5. "The Lord at thy right hand shall strike through kings in the day of his wrath." Ver. 6. "He shall judge among the heathen; he shall fill the places with the dead bodies, and he shall wound the heads over many countries." Without wounding those who are the heads over the countries, and establishing that glorious liberty and equality already established in some countries, Christ's millennium reign, or the reign of peace, cannot take place; for in that day, and through all that blessed time, there shall be nothing to hurt or offend; peace, equality, and universal emancipation shall prevail. This great building shall be raised to a great height, and its breadth shall cover the earth and the sea; the pillars on which it shall stand shall have for their foundations the tombs of princes.

Thus having finished what I meant to advance on this head, I shall proceed, in the 3d place, to consider how God is terrible to the kings of the earth, and for what.

In the first place, he is terrible to the kings of the earth by cutting off the spirits of princes. Princes are the very pillars of kings; they make them their chiefs, and guarantee their power; they pay a servile reverence to them as idols; for which the princes are paid with a worship in proportion to their rank, under them, the which the kings command and protect by their paramount power and authority. Likewise by his cutting off the spirits of princes, he will be terrible to the kings of the earth, as they being the chiefs of princes, will be cut off along with them, for as they live by each other, and for each other, they must fall together.

Secondly, he is terrible to them, as their power and glory will be cut off. How terrible must it be for those who are held, as well as called, sacred, to be no more thought of than other men, yea even less thought of than any man; to be worshipped and kneeled to, and now pursued as robbers and chiefs of brigands; before to be conquerors, law-givers, and disposers of the lives of men, now to be tried by laws made only by men, and not kings, to be judged, cast, and condemned by slaves, who but held their lives as a precarious tenure from them before.

Thirdly, he is terrible to them in that they shall be deserted by those who worshipped them but a short time before. When their power and glory shall fail them but a little, those who before were

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at their command and disposal shall leave them, and even fight against them.

Fourthly, he is terrible to them in that, though they could scatter men, and at their pleasure people the most distant climates with them, holding the issues of life and death in their hands, while they themselves were secure and happy, now they only are insecure—they only unhappy—and they only scattered, like vagabonds, upon the earth, having no resting place; while those whom they despised shall rejoice, and truth and its advocates, civil and religious, shall flourish, as is spoken of in Psalm lxviii. 12—15. "Kings of armies did flee apace; and she that tarried at home divided the spoil. Though ye have lien among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold. When the Almighty scattered kings in it, it was white as snow in Salmon."

Fifthly, he is terrible to them, as they have lived in direct opposition to his laws and religion. They have their hope in this world only; this being now cut off, they are of all men the most miserable. Their pride, revenge, ambition, and all the wicked passions that formerly were predominant in them, remaining only to torment them; and, if grace prevent not, they will continue to torment them forever and ever.

Having thus stated how God is terrible to the kings of the earth, I shall now proceed to consider for *what* he is terrible to them.

In the first place, he will be terrible to them for assuming a tyrannic and destructive dominion over the lives, liberties properties, and consciences of men, whereby they have had cause to groan and cry to him since the first of them raised his head and empire; and as it was a power, for the most part, assumed, and not given—as it was by violence usurped, so shall it be, by violence, taken from them.

Here it will be necessary to consider for a moment the beginning and rise of this craft. In ancient history we can trace no beginning prior to Nimrod, the mighty hunter, who was famous for hunting only those creatures who were pernicious to man—such as reptiles and beasts of prey. From the renown which he acquired in this business, he invented the hellish design of hunting men; and they being unprepared as well as astonished at such an assumption of power, he easily got himself established, by the help of his brigands, of whom he was the head. He overcame the scattered and defenceless people, who, not expecting such things, were easily robbed and enslaved. This was the origin of kings, and such the first founder of empire, denominated the Assyrian. The boundless ambition of Nimrod, and the tyrants who succeeded him, made it necessary for the neighbouring people to adopt a mode of resistance, in its texture similar to that which they had to resist. The people then, little needing political systems of government, and as little capable of understanding them, raised certain persons to be captains or generals over them, to defend them. This might have seemed harmless and innocent, as well as useful; but time hath shewn, that power, in any person, is dangerous, especially

when not checked by responsibility, nor guarded by knowledge, public spirit, and a love of liberty. When once they got themselves established in power, they imitated their neighbouring tyrants, and conveyed the people as their disposable property to their children. Their new masters erected statues and images in memory of their fathers, as saviours of their country, and heroes; and, in succeeding ages, by the help of those princes called priests, they got those dead robbers worshipped as gods. Hence proceeded all the idolatry which deluded the world for so many ages. Many of those monsters would be worshipped when living, as in the case of Caius Caligula, and many others whom I might mention.

Thus I have shortly given you a view of the stock and root; and history, in all ages, has fatally shewn, that as the root, so were the branches. The black catalogue of their crimes hath alone filled the pages of history. It would be vain for me to attempt to shew at full length their wars, their massacres, their assassinations, their persecutions of truth and of true men; how prisons of justice have been turned into bastilles of tyranny; how they have depopulated countries, killed women and children, and dealt famine and destruction, by wholesale, to all, by turns! No; it would encroach upon your time to give but a small sketch even of them; therefore, for the present, I shall pass over them very shortly.

Secondly, he will be terrible to them for making an ill use of their power; for they have not used it for good, but for evil, as has been verified by an infinitude of examples. Have they cherished good and punished evil? Have they been like God, whose vicegerents they pretend to be, the supporters of truth, virtue, and religion? Have they cultivated peace, and disclaimed all wars but those of absolute necessity? Have they ever been grateful to the liberality of the people over which they reigned, by distributing equal justice among them, judging and protecting the poor, the widow, and the fatherless, from the inroads of the great and powerful? No! the very reverse has been the case with the most part of them. Men who had their country's happiness and interests at heart, seldom prospered long in courts. Those who were the ornaments of their nature and kind, by their discoveries in philosophy and useful science, have ever been hated by them; and thousands of them have suffered untimely and disgraceful deaths. Whoever would be daring enough, in any age, to tell men religious truth, and take, or endeavor to take, the veil from the people's eyes, must do it at the peril of their lives. By them were the prophets killed, the Lord of Life killed, the apostles killed, and a persecution raised, which has ceased to exist but a few ages. By them the earth hath been scourged with almost incessant wars, and millions have been hurried in the midst of their sins into the presence of God, reeking with the blood of their fellow men. This has caused another evil, which has another cry against them, and that is, along with the blood of these slain, which crieth for vengeance, the cries of widows and orphans, and sore taxed people.

Tyrannic

Tyrannic power, O Lord, cast down;
 Destroy the thrones which blood cement,
 And dash to pieces ev'ry crown
 Which yields the people no content.

From the Perth Laureate.

But God, who knoweth all his works, from the beginning to the end, knew what they would do, and therefore he, for his people's comfort, hath told them in ancient times, by his prophets, that he would "break the rod of the oppressor, and loose every yoke;" "that old things should pass away, and that he would make all things new; that he would smite not only the earth but the heavens; that he would break in pieces all the kingdoms of this world, and set up an everlasting kingdom, a kingdom of peace, wherein nothing should be to hurt or destroy." This is that time when the kingdoms of this world shall become the kingdoms of our Lord Jesus Christ. This was shewn Daniel in a vision under the old dispensation: Dan. vii. 18. "The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever." Ver. 27. "And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom." Again in Daniel this time is spoken of, and this kingdom's setting up. And what is to do it?—It is a little stone cut out without hands from a mountain, which smote the kings and kingdoms, represented by the image of brass, and iron, and clay, (Dan. ii. 34.) and brake it in pieces, when itself became a great mountain, filling the whole earth. Ver. 44. "In the day of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This kingdom, however, a kingdom of truth and righteousness, shall not be established without great convulsions, and consequently great calamities. The following emphatical language clearly points at this, namely, that there will be great convulsions and troubles in the accomplishment of this great work; "Then was the iron, the clay, the brass, the silver, and the gold, (all the materials which composed the image) broken to pieces together, and became as the chaff of the summer floor, and the wind carried them away, and no place was found for them."

In the third and last place, he will be terrible to the kings of the earth, because they have joined the great whore, whose fall he had decreed; and because they have wedded themselves unto her, they shall fall with her, and shall partake of her plagues. Indeed he is very blind who has not seen this union and this marriage, and its consequent mischief. For these many ages they have supported one another and helped one another, so that all their garments, like her's, are dyed with the blood of the saints; and they live by her sorcery, and exist as well for her as for themselves. However, as he hath said he will cut off the spirits of princes, and as they are princes who compose this spiritual whore, we may take

up the language of the saints and rejoice, for the great whore shall fall. Rev. xii. 17. "We give thee thanks, O Lord God Almighty, "who art, and wast, and art to come, because thou hast taken to "thee thy great power, and hast reigned. And the nations were "angry; and thy wrath is come, and the time of the dead that "they must be judged, and that thou shouldest give reward to thy "servants the prophets, and shouldest destroy them that destroy "the earth." Also in the same book, chap. xix. ver. 19. "And I "saw the beast and the kings of the earth, and their armies, ga- "thered together, to make war against him that sat on the horse, "and against his army; (this is clearly pointing at this latter strug- "gle between the kings and the people;) "and the beast was taken, "and with him the false prophet, that wrought miracles before "him, with which he deceived them that had received the mark "of the beast, and them that worshipped his image. These were "both cast alive into a lake of fire, burning with brimstone; and "the remainder were slain with the sword of him that sat upon "the horse, which sword proceeded out of his mouth; and all the "fowls were filled with their flesh."

Thus I have finished what I proposed under the different heads of my method. It now remains for me to conclude the whole with some reflections, by way of improvement of what hath been said.

First, then, we ought to learn from these things our hope and trust in God and his goodness; and the more, as we see the day approaching when all these glorious things spoken of shall be fulfilled; and, in my opinion, the great struggle is begun, the great work is accomplishing, and is partly accomplished among some of our neighbouring nations. We are commanded to say, when we pray unto our Father, "thy kingdom come;" and surely when true Christians see their wishes completed, and their prayers heard, they cannot but rejoice, as the good of all, and especially the advancement of religion and true godliness in the world, is the ardent prayer of all saints, and the outward happiness and prosperity of men in general, cannot but cause an infinite source of joy to every enlightened mind, whether they be Christians or not. This surely must be the case when every thing that hurts or oppresses shall be cut off, and taken away, and in their stead true liberty, civil and religious, equality, security, property, and resistance to oppression, established.

Secondly, When you consider all the evils you have long groaned under, and the world in general, and recount your miseries, in each particular of them, and viewing them as ended in some countries—yea, it is my opinion that this generation shall not pass away in this place until all be fulfilled—here, too, how great occasion have you to improve this subject, for exciting a grateful sense in you to God, and rejoicing in his providence. For to be great, it is necessary to conquer kingdoms, and subjugate and enslave neighbouring people not able to resist them. We have an example of this in the case of that monstrous woman Catharine of Russia; who is not only called great, but the great and immortal Catharine, though

though her greatness and immortality can only rise from her disturbing the world with her useless wars, and enslaving the peaceable and virtuous Polés. To be grand, among them, is to draw an unhallowed respect from the mean and poor, by the force of their tyrannic arms.

Again. They oppress you without law, in that (this country excepted) where princes are there is no court to appeal to: whatever they do must be accepted of as lawful and just.

Lastly. They oppress you without law every where, not excepting Britain, in that the law is made and placed so, that though they injure you either in person or property, through your poverty you can receive no redress, for without money you can have no law.

They oppress you by law, in that, as the rich are only the law-makers, they make them only in favor of themselves; besides, they are left so obscure, that the general mass know them not till they have broke them; like one of the tyrants of Syracuse, who, though he published his laws, yet he wrote them in so small a character, and stuck them so high upon the walls of the city, that none could read them. By these means they often trespassed, and thereby glutted his delight in punishing.

We are oppressed by the laws, in that all the taxes come upon the poor, without any exception. We are oppressed by the laws, in that we have scarcely any trial in civil cases; whereby bribery and corruption alone prevail in all our courts, to the utter exclusion of justice and equity to the poor, and a system of litigation, ruin, and disappointment, is established.

We are oppressed by law, in that our criminal codes, throughout the world, are unjust and partial. The poor wretch who steals a few shillings from necessity is almost instantly hung like a dog, while the princes, do what they may, in most countries, if they be in favor with the reigning faction, or be part of them, are inviolable, and cannot be touched. The wretch who *steals* forty shillings, or who *robs* one of four-pence, is hanged; while the princes who are accused of murder and rapine, and every thing that can degrade mankind in their national or individual characters, will linger out a trial an age's length, and, notwithstanding the heavy charges against them, be only indicted for a misdemeanor, which cannot affect their lives. For an example of this see the case of Mr. Hastings.

We, who are the poor, are oppressed by the laws, in all countries, in that by them we are disposed of to those princes commonly denominated priests, and are bound in spiritual bands never to be broken while this system lasts. What great occasion have you, then, to rejoice in the deliverance which God hath promised to work for all the poor and the meek upon earth, by cutting off the spirits of princes. When their power shall have been cut off, just and equal laws will succeed: the laws will be the same to all, whether they reward or punish. No longer will there be pampered lords living above law; no longer shall there be cause for the fathers, wives, or children, to mourn being robbed of him whom they loved, or who was their support through life; no more shall the poor seek in vain for redress by law against the inroads of the rich:

rich : all will have a voice in making the law, and all will be alike amenable thereto.

In the third place, you ought to improve this subject, by giving thanks to God for what he hath wrought for many, in the hope that you also will yet obtain a deliverance from the multiplied grievances under which you groan. Mankind in general will be relieved from a state of ignominy and disgrace ; from being low as brutes, they shall assume the rank of men ; from being forced by necessity to commit idolatry, and bow the knee to wretches worthy of nothing but destruction, and the execration of all men, and who are cursed by God for their presumption along with their other crimes. Is it not making you low indeed, that you must, when addressing them, say, Your Highness, My Lord, and a great many such like and worse epithets—to some bow the knee at approaching, to all uncover, and bow your bodies in humble prostration. Here the heart of enlightened man recoils. He says, what I give to them in this worship, is taking from myself. How low must I be, when by titles I make him so high ! In ancient times the great part of our now reputed titles were but military distinctions ; now they are taken from military chiefs and made the names of social gods.

In scripture, when this time is spoken of, and this work as doing, Rev. xi. 13. " And in the earthquake were slain of men seven thousand ; and the remnant were affrighted, and gave glory to the God of heaven." J. Bicheno, Dr. Priestley, and many others, in treating upon this verse, state it to be seven classes of named men, and prove it to be the original meaning of the text ; and surely there will be cause for giving glory to the God of heaven, in all countries where this shall happen ; and it hath happened in France, and various other countries, according to the prediction here mentioned. The Christian, and the enlightened man, have given glory to God ; the one in being the means of taking them away, and the other by observing his providence, and giving thanks always. Surely if men give glory to God for any thing, they will do it for this.

In the fourth place, you ought to improve this subject by stirring up yourselves to thank and bless God for his mercies, in that he will cut off from those princes the riches which they obtain from their power and prerogative. Mankind are forced, in many instances, to be their slaves. At present they enjoy all the wealth of the earth. You who are the poor and the meek enjoy no more than they think barely sufficient to sustain your lives ; and even they, to continue their grandeur, are cruel to their very brethren and children. One rides in his chariot, riots in luxury and superabundance, while all the rest are cast out like foundlings. By this, and the manner they are brought up in, they are often reduced to poverty ; as dawning in luxury, they would always shine in it. Like the unjust steward, they cannot work—to beg they are ashamed. Hence their friends wish for war, to get them disposed of in the army or navy, and often succeed in getting it begun. Useless places, and numberless pensions, are multiplied for them, so that they

they are like lice swarming upon the body-politic, and devouring it; for all those pensions must be paid by the poor. Where this deliverance takes place, the law of primogeniture shall cease to exist; the riches and estates of the father shall be equally divided among the children. As they shall be delivered from the power, titles, and riches, so shall they be delivered from the nascent caterpillar tribe of their brethren, as the people then will be taught that none should receive more of the public money than his services are worth. This, together with the equal distribution of patrimonial inheritance, will totally deliver the earth from the overbearing power of the over-grown and over-rich. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." When their lives shall be cut off who have taken your lives at their pleasure; and when they shall be judged who were a judgment and a curse upon the earth; and as you see the vials already poured out upon many of them; surely it becomes you, upon this deliverance, to join the great armies of saints and martyrs in heaven, who, at the representation of these things, in the vision shewed to the apostle John, sung, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints; all nations shall come and worship before thee, for thy judgments are made manifest."

In the fifth place, you ought to improve this subject for causing a joy and rejoicing, in that as God is terrible to the kings of the earth, he is merciful unto us. In destroying evil, and the heads of mischief, surely he is gracious. They have long been terrible to mankind; terrible in their oppressive burdens; terrible in causing fears; terrible in destroying men; terrible in espousing false religion, and persecuting the true; terrible in their laws; terrible in that, however wicked, they themselves are a law, and are above all law; terrible in making merchandize of the bodies and souls of men; terrible in keeping mankind in a state of political death. But now the resurrection is come. God hath commanded the witnesses from heaven to come up hither; that is, those who now are risen up as his witnesses against the political and religious beasts, who had long trodden down his sanctuary, and killed his witnesses for civil and religious truth and liberties, are commanded to come up to the height of power, (represented by heaven) and assume their just sovereignty. As all true sovereignty is in the people, and ought to be unalienable in them, so now will they enjoy it: "Let the poor now rejoice and be glad in their God and only King; for they shall all be made high as the kings; and shall judge the princes of the earth." Ps. cxlix. 9. To execute upon them the judgment written—this honor have all the saints; hallelujah, let the earth rejoice, and the multitude of the isles be glad, "for the wilderness and the solitary place shall flourish as Eden, and the desert places as the garden of the Lord, for they are cut off who destroyed and made desolate the earth."

In the sixth and last place, you have another joy, and in this your joy is made full, that the great whore, the mother of harlots and mystery of iniquity and all ungodliness, is destroying, and shall

shall be finally destroyed. This great whore, all are agreed upon, is the Roman Hierarchy; but I am fully of opinion, that the man of sin, whom God will destroy with the brightness of his coming, is not only the Romish Church, but all religious establishments and corporations of domineering priests, of whatever description; for they, like Balaam, have likewise handled the wages of unrighteousness, and teach for doctrine the commandments of men, binding the consciences and souls of men in spiritual bondage, to the stopping of the progress of light and truth. Besides, they being upheld by the political monsters (the princes), the destroyers of men, they are their instruments to subjugate, delude, and whip in the people to unlimited obedience and non-resistance: for whatever mad schemes enter the heads of the rulers for the time, they acquiesce in them, and pray, and order the people to pray, for success to them, as just and necessary: thereby insulting and often blaspheming the God of heaven. Innumerable are the evils, sorrows, and calamities, that this man of sin has caused in the world. In Europe we have experienced long his utmost rage. Millions by him have been killed, by massacres, by assassinations, by cruel imprisonments, by racks, by tortures, by banishments, by confiscations, and by the damnable doctrine taught here and every where, that of having natural enemies, as if God had made one nation of men to be the enemies of another; thereby conciliating the affections of the people to war and murder. But his cup of iniquity is now full, and he shall be made to drink of the wine of the wrath of God without mixture. How inscrutable are the ways of God! In France, where the rod of priestly tyranny was heaviest, is the rod broken first, and total destruction has overwhelmed that hydra of iniquity. Paris, Lyons, Marseilles and Toulon, have witnessed, in a striking manner, his fall: and how just it is the Christian will admit, for these places were the most conspicuous in the murderous persecutions against the Protestants. In Paris, by the priests and other princes, were many massacres; at one time hundreds of thousands perished: in Paris, in one day, did the Protestants see the fall of all the princes and priests, and a great massacre among them. In Lyons many did suffer because they were Protestants, and some great lights were put out: Lyons now hath suffered most. Marseilles and Toulon kept thousands in their galleys chained: Toulon hath been destroyed, and Marseilles hath suffered greatly. Ver. 18, 20. "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." Ver. 21. "And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying—Thus, with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Finally, my brethren, as God is visiting the earth, and refining it as silver, taking away the dross and scum, and as his judgments are abroad upon the earth, you ought to break off your sins by repentance, that by timely reformation ye may be prepared to meet your God, when he shall send his angel with his destroying sword here also, for I think it will not be long before his appearance will make

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 make his enemies here tremble also, and wander in a wilderness where there is no road; and as that will be a time of war, trouble, and great judgment, you ought seriously to prepare for it, by adding to your faith temperance, virtue, patience, godliness, brotherly kindness, and charity; that these things being in you, you may be found worthy, and may be spared to see the good which God is working for his people; and I pray God that it may be so with you all, for our Lord Jesus' sake. AMEN.

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